Oberon or prince of fairies and fancies. This (we say) was the first original of that vulgar Belief of invisible powers, ghosts, and gods ; men's taking their own fancies for things really existing without them. And as for the matter and substance of these ghosts, they could not, by their own natural cogitation, fall into any other conceit, but that it was the same with that which ap-peareth in a dream to one that sleepeth, or in a looking-glass to one that is awake, thin aeriel bodies^ which may appear and vanish when they please. But the opinion, that such spirits were incorporeal and immaterial, could never enter into the minds of men by nature, unabused by doctrine; but it sprung up from those deceiving and deceived literati, scholastics, philosophers, and theologers, enchanting men's understandings, and making them believe, that the abstract notions of [4] accidents and essences could exist alone by themselves, without the bodies,, as certain separate and incorporeal substances.

To conclude, therefore, to make an incorporeal mind to be the cause of all things, is to ma^e our own fancy, an imaginary ghost of the world, to be a reality; and, to suppose the mere abstract notion of an accident, and a separate essence, to be not only an absolute thing by itself, and a real substance incorporeal, but also the first original of all substances, and of whatsoever is in the universe. And this may be reckoned for a fourth Atheistic ground.

ix. Fifthly, the Atheists pretend further to prove, that there is -no other substance in the world besides body: as also,;from the principles of Corporealism itself to evince, that there can